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A

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N O T I C E.

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THE
CHRISTIAN OBSERVATORY.

VOL. III.

OCTOBER, 1849.

No. 10.

REVIEW.

1. ESSAY ON THE UNION OF CHURCH AND STATE, by Baptist Wriothesley Noel, M. A. *Ἀληθεύοντες ἐν ἀγάπῃ*; Eph. iv. 15. New York: Harper and Brothers. 1849.
2. LETTER TO THE CONSISTORY OF THE REFORMED CHURCH OF PARIS, by Frederic Monod, dated Paris, January 5, 1849.
3. SKETCH OF M. MONOD'S FAREWELL SERMON, at the Church of the Oratoire, delivered April 22, 1849.

THE books, the movements, and the men, here referred to, are prominent signs of the times. Just such, indeed, have appeared once and again since the first fatal consent of the church to abandon her theocratic form, and submit to the dominion of an earthly king. But they have never appeared before, under circumstances which warranted the expectation of such consequences. It must be remembered that the permanent displacing of abused power is a feature of this age. All orders of men now readily believe, that human nature is too selfish to be safely entrusted with irresponsible power; that exalting men to office, title, emolument, and authority, does not diminish the strength of the selfish tendency, but rather aggravates it. In the days of the Stuarts there was such an awful reverence for birth and rank, that men came most reluctantly and partially to the conviction, that titled men could be guilty of unqualified wickedness and tyranny. In that day too, the press and the mind were under the control of men in power, who could quickly divert the public gaze from any casual exposure of their wickedness.

But we are fallen on other times. Every man now finds in himself a love of power, and a love of wealth, which he can readily believe to exist also in other men. The conviction has seized

the common mind, that society is groaning under the load of venerable absurdities and wrongs. There is no doubt that this feeling is now exaggerated and misdirected ; and that it often covers in them that exercise it, as much wickedness as it exposes in them that it attacks. Yet besides and above this, there is a sound and enlightened conviction, that abuses, enormous and most injurious, are in existence ; and, that they can and must be removed. We have come to a period too, in which nations are less separated, so that when an abuse is exposed and removed in one country, its life is weakened among every other people. And not only is this peculiar feature of our age to be regarded, but also the fact that the English people are remarkably endowed with good sense. They may hesitate to cut off a tumor from the body politic, while they are not yet sure that no artery will be severed in the process. They may pause some time before cutting the Siamese twins asunder ; and that too, long after coming to the conclusion that it is a very uncomfortable and unprofitable life for both to be united as they are. Yet, when the eye of that people is once fairly turned to the contemplation of an enormous abuse, they are in a fair way to abolish it. And what if religion should become free in England ! The imagination dares not trace the further movements of Providence that may reasonably be expected to follow. The history of the Free Church of Scotland is truly brilliant ; and yet what is that ? Not the complete abolishing of the unholy alliance of Church and State. It is, at first, only the removing of the accursed weight of the union from some four hundred ministers. And yet the glorious Reformation itself was scarcely more important to Scotland than this deliverance has been ; although the deliverance is so partial, and leaves the evil system still to perpetuate hypocrisy and formality, to ensnare the good men who remain in the establishment, and to embarrass good men out of it.

It is reasonable to suppose, that, if the whole system could be abolished in Great Britain, Ireland would at once present, and actually become, an open field to English missionary labor ; Scotland would double its Christian vigor and efficiency ; and the English churches, of all evangelical creeds, would put on a new aspect of life and spiritual health. For, without going into the subject under the direction of some such faithful and competent guide as Mr. Noel, no one can conceive in what numberless ways,

and to what a fearful extent, the union of Church and State is arresting the progress of true religion in that country ; and, through that country, in the world.

To us, the movement of Mr. Noel is, therefore, a sign of the times, most significant and welcome. Contempt, indifference, neglect, the cry of “ Our church, our venerable liturgy ! ” will not avail against him. Dissenters, as they are arrogantly denominated, have now placed in their hands a weapon whose blow will ring through the old cathedrals ; and echo in the manses, and prebends’ stalls, and bishops’ palaces, like a giant battle-axe on gates of steel. Yes ; the last great battle in old England, our noble, loved, venerated father-land, is now to be fought. As to monarchy, colonial subjection, and hereditary nobility, if they are ever to cease, we see no reason to doubt that, when their time has come, they will be yielded to a few such struggles in Parliament as banished the corn-laws. But Church and State ; — that is the great, the embarrassing question for England. And now the war is really begun ; the champion is in the field. It is no “ Dissenter,” but a churchman ; no foreigner, but an Englishman ; no plebeian, but a man whose blood is supposed by those whom he opposes, to be better than that of his neighbors. Mr. Noel, indeed, combines extraordinary qualifications for this work. He is a man of unquestionable integrity and piety, of great soberness of mind, and soundness of judgment. Occupying a very peculiar position, as one of the Queen’s chaplains, and rector of a proprietary chapel, he has been able, from the beginning, to pursue a very independent course, for a metropolitan clergyman. Nor can we doubt that the Bishop of London has breathed more freely since Mr. Noel’s resignation of his charge. But if he has thus yielded his power in one form, by withdrawing from the establishment, he has most efficiently employed it in another, by publishing the results of a long, earnest, conscientious, and prayerful study of the connection of the Church with the State. He has uttered no unmanly, no unchristian words. Whoever knows the man, will give him full credit for language like this, in his Preface : — “ Of many of them,” (ministers of the establishment,) “ I am convinced that they surpass me in devotedness to Christ. While I condemn a State-prelacy, I honor each pious prelate ; while I mourn the relations of godly pastors to the State, I no less rejoice in their godliness.”

Thanks to our fathers, we have no immediate interest in this discussion. But our interest in the progress of true religion, pure worship, the salvation of men, and the glory of our King, brings us into a living contact with this movement. We observe the glorious freedom of the primitive Church, as she stood in her simplicity, first apart from the State ; then, opposed and persecuted by the civil power. We see the sad change for her as she yielded up her right of self-government, and put on the golden chains of the Emperor. We see the German Church, at the Reformation, unable to throw off the civil with the ecclesiastical yoke ; while Geneva and Scotland proclaimed the headship of Christ, the rights of the church, and the absolute freedom of the human conscience from all human control. But neither the Scotch, the Genevese, nor the Puritan churches knew how to preserve their independence. And it was a singular spectacle, to see Massachusetts and Connecticut, till lately, enforcing the support of the clergy by civil enactments. But the whole United States and their unorganized territory, are now free. The American church is free ; the American conscience is free. No civil legislature makes creeds for the mind, nor prescribes the times and forms of worship. And Europe is slowly approaching the same condition. We cannot, indeed, place much reliance on the permanence of those constitutions which have recently been given by provisional governments and popular assemblies in Europe. But they, with similar movements in Mexico and South America, reveal the general direction of the human mind at this time. A large majority of the Scotch people have gone as far as they can at present, in maintaining the sole supremacy of Christ in his church. Yet they are not able entirely to free themselves and their country of the claims of a national hierarchy. The good work has advanced in Switzerland. But we look with chief interest to these limited, yet incipient, movements in England and France, to the labors of Messrs. Noel and Monod.

The argument of Mr. Noel's Essay is introduced, by asserting the sole authority of the Word of God in determining the lawfulness or unlawfulness of the union between the Church and the State. The work itself is laid out in three parts. The first contains the "principles of the union ;" which are discussed in two chapters ; the one testing the abstract principle, the other, the system as it exists in England. The first part condemns the

union by reasons drawn from the Constitution of the State, the parental relation, history, the Mosaic law, prophecy, and the New Testament. The second chapter examines the Anglican system by the Word of God, in four sections; maintenance of pastors by the State; supremacy of the State; patronage; and coercion.

The second part considers the effects of the union, in its influence upon persons; that is, upon bishops, pastors, curates, members, and dissenters; and in its influence upon things; such as the number of ministers, their distribution, maintenance, doctrine and discipline; the evangelization of the country, the union of Christians, the reformation of the churches, progress of religion in the country, upon the government, and upon other national establishments throughout the world.

The third part is in two sections, considering the means of revival in the churches, and of extending religion throughout the country.

It will appear very manifest from this index, that Mr. Noel has taken in hand the whole of the Church and State system. His appeals are to Scripture and facts. The issue is now fairly joined. It is not the Parthian blow of an insincere, weak, disappointed refugee from the church; but the utterance of convictions, the reality of which, at least, none will question. And irrespective of the author, the intrinsic force of the arguments will be felt. That he may share the fate of other iconoclasts, is not improbable. Tearing down old buildings, and emptying old garrets, is a work that naturally causes dust and cobwebs to fly about in clouds, to the no small annoyance of the reformer himself. This man has undertaken to tell John Bull, that he has made a great blunder, and has been doing wrong for a thousand years, in the very thing where he thought himself just the nearest right. Think of Oxford in its sacred retreat, its hairs all hoary with age, its nose all beset with scholastic spectacles; think of Cambridge, and York, and Canterbury reading this book! We confess to an almost irreverent merriment, as we see His Grace of Canterbury take up a book of serious tone, which deliberately tells his Grace, that he would serve Christ much better, if he would just give back to the good people of England, seventy thousand dollars a year of that which they now pay him; and try to comfort his poor soul with such good things as the other five thousand might procure!

Think of the ambitious young Wilberforce listening to Mr. Noel, who is trying to convince him that he might pray more, study to better advantage, and more uninterruptedly edify the flock of God, if he would lay down his political honors, and attend to the spiritual wants of such of England's perishing millions as lie within the diocese of Oxford !

The question really discussed by Mr. Noel, is this ; Is it the will of Christ, that the Christian congregations of England should receive the salaries of their pastors from the State, and be consequently placed under its superintendence ?

He opens the discussion by a consideration of the arguments used on the other side ; and endeavors to shew, in opposition to them, that it is unreasonable, unnatural, and unwise, to answer this question in the affirmative.

What is the nature of this alliance ? One branch of the church shall receive the protection and support of the State, in return for the employment of the church, the ministry, the Bible, and the consciences of men, for political ends. It means that, or it means nothing. The amiable and eloquent Chalmers deluded himself and others, by the sophism, that as all men ought to be religious in all their relations, therefore they are bound to support the church. If his argument terminated there, it had been well. But the next step is an utter fallacy ; for he proceeds to argue, that therefore, the church must submit to be supported by the State. He seemed not to have perceived, until painful experience brought home to him the conviction, that the duty of statesmen to promote religion, is a very different thing from the obligation of the church to submit to the domination of secular authority. He judged charitably of other men, and attributed to them his own noble spirit. But he misunderstood human nature, when he indulged the expectation that secular men would give money to the church, and then leave the church free. If secular men feared Jesus as King ; if they had a true apprehension of the nature of his religion, they might possibly deem it wise to secure its ministrations to the whole people ; interfering no farther with its functionaries, than to prevent an abuse of power. But that spectacle has not yet been seen, excepting on a very small scale, as formerly in New England, and even there working unfavorably. As human nature is, it is not probable that the State will ever assume the support of the church, except on

the condition of choosing the faith of the people, prescribing their modes of worship, controlling the choice of their ministers, and legislating for them, even in their most spiritual interests.

But what is the State? A body of men chosen to office without reference to their religious character. Here then is a principle adopted and abetted, by which ungodly men may become the rulers of Christ's house. This is treason to the head of the church. These men do not profess to be amenable to Christ. They are not a constitutional executive, acting within the prescribed limits of a charter; but an irresponsible oligarchy, usurping that dominion over the conscience, which is the jewel of Christ's crown. Most cordially do we venerate, with all its errors and imperfections, that burning zeal of the old Scottish covenanters, which amid martyr-fires, and the dragoons of Claverhouse, stood unblenching for King Jesus and his prerogatives, against all Erastian usurpation. We wonder that sensible men have ever believed the civil power to possess that spiritual discrimination which might enable it to prescribe doctrine for the church, or to select its officers, or to discipline its members; or that it had any promise of the aid from Christ, which is indispensable to the rulers of his church. It may indeed be said, that the State selects competent men to attend to such matters. But this is coming to the impracticable ground again of making the State a mere treasurer. And what, we ask, does Satan want, but the *appointing power* in Christ's kingdom? You may use as many fine words and pious phrases as you please, about selecting "godly men, who shall rule in the fear of God, and minister to the flock." The arch-enemy of Christ loves such phraseology in such a connection. Give him the appointing power through men who have no love for Christ, and who regard religion in the old pagan light, as a powerful political machine, and he will secure the dominance of pride, ambition, and avarice, in the holy kingdom of Christ. We wonder, and must wonder, that a merely philosophical mind starting from the premises, that Christ is going to organize an unworldly, unambitious, humble, unavaricious society in the earth, to be governed by principles directly antagonistical to the selfish and worldly policy of the unregenerated heart, should have believed that the very best way to secure that end, was to put the church directly or indirectly into the hands of men the most likely to combine, in their characters, ability and ambition. We

wonder that good men, in the days of Constantine, did not dread his enthusiastic patronage of the church as much as the persecuting zeal of Diocletian. The instant a man prescribes what other men must believe, and how they must worship, and whose ministry they must attend, under the pain of civil disabilities, he becomes a rival of Him who is sole Lord of the conscience in matters of faith, worship, and religious practice. An ecclesiastical body may declare its own convictions, and prescribe the terms of fellowship with itself; but that invades no man's rights of conscience, nor any prerogative of Christ, so far as the mere proclamation is concerned. If they advocate error indeed, they do invade it; but in another respect. The whole operation of the system of State patronage, even on so limited a scale as the *Regium Donum* of Ireland, is to a greater or less extent, an assumption of Christ's sole right to administer the spiritual government of the church. Whatever good men may say in favor of it, in any case, under the New Testament, its whole practical working has been to give Satan the control of Christ's church, to a greater or less extent. It ever has, indeed, and ever must induce a greater number of worldly men to administer the Word and ordinances of Christ's house, than would otherwise intrude themselves into the holy office. The very argument often urged in its favor, that it secures the respectable support of the clergy, is a proof of its evil nature. It secures the support of a clergy independent of the choice and judgment of religious men, and enables a worldly clergy to disregard the opinions of the very church for whose benefit Christ ordained the ministry.

The practical working of it, in every age, has been, to punish obedience to Christ, and to crush vital piety. Some, contrasting the period of Nero with that of Constantine, are ready to say, What a glorious advance the church made from the former to the latter! Yes, if the church is but another among the hundred contrivances for helping a few men to obtain power and wealth, that they may tread on the necks of better men. But thus far, for fifteen hundred years, these have been the melancholy results of this unhallowed connection; the bitterest persecutions have been instigated by State-supported bishops; and it has been the peculiarity of their persecutions, that they singled out the men most resembling Christ, for their hottest fires, while they spared the least godly; the deadly corruptions of Christianity, and those

the most widely spread and most firmly rooted, have been fostered under State-patronage ; the grand hindrances to all true reformations of the church and religion have been such civil patrons of both as Henry VIII. and his daughter, Elizabeth ; and such State-church ecclesiastics as Leo X., Laud, and Pius IX. We have only to inquire ; But for these and such men, what would the English and the Roman churches now be ! Considerable uniformity they do indeed secure. But it is, to a great extent, the uniformity of a heartless profession, and a hypocritical compliance. No sensible man believes that in any State-church the majority of the members have any reference to God in the matter. It is a decent, respectable, politic conformity to custom and law. As to its presenting the moral influence of the example of leading minds in favor of religion, it is a thing perfectly understood over all Europe, that it is a farce, so far as honoring God and a spiritual piety is concerned. It is a glaring cheat, an example of hypocrisy the most shameful, and disgusting to honest minds. The idea of Victoria, a worldly woman, and George IV., a debauchee, being the head of the English Church, is so absurd, that nothing but custom and loyalty reconciles to it the honest English mind.

Such a connection may spare the church some persecution ; but rocks and caves have proved safer places for faith and humility, than Archbishops' palaces. No, this unholy alliance has suppressed the freedom of the human mind, deluged Europe with blood, and stayed the progress of truth. Witness Scotland, Holland, France, Belgium, Germany, England, Ireland. What district of Europe may we not cite to illustrate the position, that this hypocritical and unnatural alliance has been, for ten centuries, a fruitful source of massacres and wars in that unhappy, priest-ridden country ? Shall we call back the bloody Claverhouse, the Duke of Alva, St. Bartholomew's Day, the thirty-years' war, Judge Jeffries, and the Council of Constance, to illustrate our meaning ? Or, shall we content ourselves with more modern examples ; and refer to our missionaries, obstructed in almost every foreign field by an open or concealed civil power, which has learned from the priesthood to despise the prerogatives alike of Christ and the human conscience ? We refer to cases like those in Persia, and Tahiti, where our missionary brethren have as really been contending with the whole power of Louis

Philippe, as if they were secular diplomatists. What indeed is the recent disgraceful bombardment of Rome and its dependencies by the French and Austrians, but a declaration by politicians under ghostly direction, that the more thoroughly a people desire to separate the dominion of Christ from that of Cæsar, the more earnestly will all the State-church nations combine to crush their civil and their religious freedom? Historians describe the influence of the Episcopal system as having been very favorable to the interests of the people, by bringing its higher officers continually from the ranks of the people. But there is one natural inference which they have failed to draw from the history of these same bishops, who remind us of the African negro-drivers in the slave States, than whom, it is said, none are more cruel. Some of the keenest persecutors, and most efficient enemies of the people, and their rights and interests, have been these same bishops of plebeian origin.

It has been said that the bishops, by possessing civil power, became bulwarks of the church and of the poor, against the barons, and even against barbarian hordes. To this famous argument we would reply, that even if all that were unqualifiedly true, yet it has no applicability to our day. We admit it to be very possible, that the reaction of paganism and barbarism might have swept away the very name of Christianity from large sections of Europe, if the civil and military power had not upheld it. But we are persuaded, that on the whole, it would have been better, if the State had always retained the attitude of neutrality, or even of hostility. The very power of these civil bishops to defend the church, was a power to corrupt it. Admit that the state protected the clergy, when without that protection, they would, in large districts, have been utterly annihilated; admit that the tranquillity of the monasteries, and the safety of their treasures of secular and ecclesiastical learning, were secured by this protection; admit that the clergy by their civil power helped the liberties of the people against the encroachment of aristocratic ambition; yet these benefits, however rich, were dearly purchased by a church despoiled of its spiritual strength, and gradually corrupted by its clergy, until it became what it was found to be by Luther, Zwingli, Calvin and Knox. Nay, it remains with us a question, Whether, as to the very point of the preservation of the church, the whole teaching of history does

not turn this argument back on the cause of those who employ it. Contrast, for instance, the persecuting Roman emperors in the second and third centuries, with the persecuting Roman pontiffs in the sixteenth and seventeenth centuries. Pagan emperors could not stifle the new religion. But Christian pontiffs and kings did extirpate from their territories the reviving Christianity.

But we had not intended thus to set Mr. Noel aside. His arguments are very weighty, and very forcibly applied. Moses is effectually taken out of the hands of Mr. Noel's antagonists. He says, that in England, ministers are supported, and churches erected, by taxes imposed by the civil authority. In Israel, tithes were imposed by the command of God. The temple and synagogues were built and repaired on the "voluntary plan." In England, the State controls the ministers, passes ecclesiastical law; in a word, governs the church, as completely as it does the civil community. But the passages in Deut. xvii. 18, 19, and iv. 1, 2, shew the magistrate to be no law-maker in ecclesiastical matters. Nor is there any trace of an ecclesiastical law passed by a Jewish king. In England, the State appoints a large part of the church officers. In Israel the incomes of the priests were settled without the authority of the State; the priests were determined by God; kings and nobles could raise no unfit person to the ministry.* In Israel no congregation had a pastor imposed on them by the State. Thus our author carries on the comparison.

His examination of the natural influence of the Establishment upon every religious interest of his country, and even upon the government, is to us nothing less than overwhelming. We were compelled frequently to stop and exclaim as we read, Is it so indeed; is the "state of things in Denmark so rotten!" And will Englishmen suffer that volume to go forth to the world, and expose the loathsomeness of their very religion, without either soberly and fairly answering Mr. Noel, or correcting the abuses? The religious condition of the Anglican Church, is nothing less than horrible. South Carolina slavery has no features so dark and revolting, if you test it by the higher standard of man's spiritual interest. If simony is more wicked

* The author of course must there refer to the purer ages of the Jewish Church.

than oppression, then put, for instance, one of our scandalous advertisements of the sale of human beings by the side of such auctioneer's advertisements for the sale of the pastoral office as Mr. Noel has copied. No church or parish can deliver itself from the ministrations of a man, simply on the ground of his being a sportsman, a dancer, and a card-player ; no, nor even if worse things are proved upon him in a court of justice. But the most beloved pastor may be driven from his people, and even excommunicated, for saying, that the Queen is not the Head of the Church. "The worst felon cannot be condemned, without trial before a jury ; but a minister of Christ, of the highest qualifications, the greatest capacity, and the most devoted zeal, may be driven from his flock, deprived of his income, and sent forth an exile from the diocese, without any trial ; nay, without any reason, except the autocratic fiat of the Ordinary. And this has been reënacted during the present reign !" Nor can the bishop of any other diocese receive that man ! And yet England is the land of freedom, of the writ of *habeas corpus*, and of trial by jury.

In other churches, if a minister changes his opinions on points essential to the existence of that church, he either quietly separates himself from it, or goes out under an ecclesiastical censure. But in the Church of England if a minister comes to think that children are not regenerated by water-baptism, or that Queen Victoria is not the fountain of doctrine and power in the church, he is not only excommunicated, but he is chased into the civil courts, and even into prison, if he dares to preach in an unconsecrated building, or without a bishop's license. So Mr. Keith and Mr. Shore have learned from sad experience. They have found out how powerful "the church" is, by being excommunicated in a bishop's court, reported to chancery, and having the writ *de excommunicato capiendo* issued against them. Here is persecution, genuine and rampant, in that church which glories in being the model church of the world. Indeed the whole system seems to be constructed for the purpose of fettering, perverting, and depressing the members and ministers of that church, just in proportion to their godliness. An ungodly bishop, or pastor, or member, finds no kingly or ecclesiastical power arrayed against his worldliness and unfaithfulness ; but the godly bishop will find himself shackled in his endeavors to secure competent and faithful pastors to the flocks of his diocese. He will find the Establish-

ment, as an institution, a constant source of obstruction and discouragement in the discharge of his most sacred duties. He may mourn over false doctrine, oppressive canons, growing superstition, the want of discipline, the want of fellowship among Christians, cold and formal preaching; but it is in vain that he complains, or moves toward amending the state of things. On every side he is met by a cold, dead, monstrous system of worldly policy that mocks at his griefs, and defies his innovations. The pious members may long to see the pulpits occupied by a godly ministry; but, as Mr. Noel inquires, "When peerages and palaces, deaneries and prebendal stalls, masterships and fellowships, rich livings and pleasant mansions, glitter before the eyes of young men as rewards of clerical talent, how can they fail to be attracted by them?" See, too, his description of a young man born in obscurity, rising through the several grades of his profession, until he attracts the favorable notice of some Premier, and is exalted to a bishopric:

"How can one, whose position was so humble, become at once so lofty without giddiness? That smile of a statesman has made him at once a peer, the master of a palace, the owner of a lordly revenue, the successor of apostles. Thenceforth he shines in parliament, and moves amid the most splendid circles of the wealthiest nation of the earth: or, retiring to his palace, he administers within its baronial precincts an extended patronage, wields an absolute sceptre over one third of the clergy, and by an indefinite prerogative awes and controls the rest; meets with no one to question his opinions, or contradict his will; and may look along a lengthened vista of enjoyments to the more dazzling splendor and prerogatives of Lambeth. If a man under these circumstances, is not deteriorated, he must have extraordinary wisdom and virtue. To the efficiency of most men as ministers of the gospel, these circumstances would be fatal. They would cease to be pastors; their preaching would become lordly, heartless, and unfrequent; and they would grow worldly, covetous, self-indulgent, proud, and imperious."

The nomenclature of the church, too, betrays the pride which it fosters in its ministry. "Seldom are the clergy of the Establishment called *pastors*, *ministers*, or *presbyters*; but they are called *prelates*, *prælati*, advanced before others; *dignitaries*; *rectors*, *rectores*, *rulers*; *incumbents*, *incumbens*, a load to be supported; *parsons*, *personæ*, the chief persons of the parish.* And

* Some, like Coleridge, say that they are called *personæ*, because they *personate* the church.

EDS.

their office instead of being called the pastoral charge, or episcopate (supervision,) is termed, a living, or that which will enable the incumbent to live ; a benefice, *beneficium*, a thing for his advantage ; and a preferment, a thing to advance him in the world." These terms betray the prevalent feeling in the Establishment ; and true Christians in that institution can never hope for other than a worldly ministry, in general, while the system continues to exist.

But the root of the whole evil is, at last, the point which the Scottish Church has made prominent in all her controversies and struggles with the State ;— the interference with the kingship of the Lord Jesus Christ, and his sole authority in the church. And with a quotation from Mr. Noel's work, on that point, we will close our reference to him.

" Christ has condescended to represent the church in Scripture as his bride, and himself as the husband of the church. And because the Church of Rome has given to others the honor due to him, it is termed in the Word of God, a harlot, and every church in communion with that corrupt church, is termed a harlot too. (Rev. xviii. 1, 2, 5.) Whenever, therefore, any church allows one who is without Christ's authority to rule over it, it is acting as a wife who should allow a stranger to rule over her in her husband's absence. That church would be guilty of adultery as Rome has been. And all this is what the Church of England has done. It is of no avail for an advocate of the union to allege that the king is only head of the church under Christ. Where is Christ's appointment ? Did our Lord appoint the profligate Charles II., or the Romanist James II., to be his vice-gerent ? "

Having extended these remarks already so far, we may not trespass farther by referring to the third part of Mr. Noel's work, which is virtually an appendix most naturally affixed by a godly man to whom the question is supreme, How shall true religion be revived in our country, even while the Establishment remains ?

Nor can we now present the case of Mr. Frederic Monod, who occupies an equally prominent position in relation to the church in France, and who has already commenced the formation of a Free Church.

It is said, that our American churches will hear from both these gentlemen, in person, their own account of this great enterprise. Most welcome will they be to our sanctuaries, and our dwellings.

GOD KNOWN BY HIS JUDGMENTS.

THE judgments of God upon the heathen, whether found in guilty Babylon or rebellious Moab, among the polluted Canaanites or elsewhere, are all just ; and are as far proportioned to the different degrees of guilt, as ought to be expected in a world where perfect retribution does not exist. Through these judgments, Jehovah is more and more manifested in the earth, not only in the times when the judgments are experienced, but in all subsequent time. What instructive lessons of wisdom are found in the dealings of God with the heathen for centuries past ! What moral degradation has abounded in the earth on account of idolatry ! What pollution and crime ! What wrath and contention ! What desolation and wo ! These things are too well known to need description. Infanticide, abandonment and exposure of the sick and aged, self-immolations, offerings of human beings to idol gods with various circumstances of cruelty and horror, the widow expiring upon the funeral pile of her deceased husband, the horrid pleasure of eating the bodies of enemies slain in battle ; these, and other things of like character, have been the accompaniments and results of heathenism, in large portions of the world, and for a long succession of ages.

The judgments of God upon the heathen, have been in forms as various as their crimes and abominations. Among these, desolating wars have occupied a conspicuous place. Nations have risen up against nations, and gone forth to the murderous conflict ; little aware that in the desolations they have made, they have been executing the divine displeasure against their idolatries and attendant vices. We may never be able to enter into the reasons in the Divine Mind, why God has suffered the nations so long to remain without the light and blessings of the gospel. But we know that all they have suffered has come upon them *justly*. Let us rejoice that He who is able to make all things, even the wrath of man to praise him, is more and more known by the judgments which He has been for centuries executing upon the heathen. The display of his perfections through these judgments has not instructed the heathen alone, but all people and tongues where his truth has been revealed. Oftentimes the convulsions among the nations, by which the divine indignation against their

sins has been manifested, have opened the way for the entrance of the light of life. Even where ambition and cupidity have been employed to make inroads upon idolatrous nations, they have been overruled for the purpose of making Jehovah known. The thunder of the British cannon, though uttered at the call of avarice, has yet been the voice of the Lord, saying to the heathen in India and China, "I am God alone." The human instruments of these judgments are themselves accountable for all the wrongs they have done in the exercise of covetousness, and the lust of power. But they have inflicted no greater judgments than the idolaters deserved; and by means of those judgments the Lord is making himself known to thousands upon thousands, as a just God and a Saviour. There is not a spot on heathen soil, where the missionary of the cross is now preaching salvation through a crucified Saviour, where the way was not first prepared by the judgments of the Lord.

Perhaps the most signal instance which has made the Lord known by his judgments upon the heathen, is found in the African race. Although the crime of enslaving men has extensively prevailed in almost all ages and countries, yet the ill-fated African has been its greatest victim. There is no plausibility in that interpretation of the Bible, which refers all the sufferings of the negroes to the curse pronounced upon Canaan;—for the very good reason, that the descendants of Canaan settled in Palestine, and *there* committed the crimes, and experienced the judgments, of which we have already spoken.* Those who find in the woes of Africa the verification of the Patriarch's malediction,—"Cursed be Canaan, a servant of servants shall he be,"—have about as much reason to authorize their conclusions as the Poet Burns had, when he made the candidate for ordination tell:

" How graceless Ham laughed at his dad
Which made Canaan a niger."

But whatever may be the solution of the Providence, the Africans have been great sufferers in bondage. Millions of their race have been torn from their homes, and doomed to hopeless servitude, involving in the dreadful calamity, their children and children's children. Facts in relation to their unparalleled afflictions

* See Page 377 of the current volume of this work.

are too notorious to need a particular notice here. The attention of the whole civilized world is so much roused to the consideration of them, as to preclude the danger of their being either forgotten or neglected. In such a state of the public mind, it is important to inculcate the true principles of the divine administration, which are concerned in the fortunes of the negro. Those who may have oppressed and wronged the African, from motives of avarice, are no more to be justified, than was the Assyrian who laid waste Judea, to gratify his ambition. All oppressors, though they are rods in the hand of God for the chastisement of rebellious man, shall themselves answer for their crimes to the Judge of all the earth.

But the Africans themselves, who have suffered so dreadfully at the hands of man, have they received any injustice at the hands of God? By no means. No such imputations can be thrown upon the government of the all-wise and benevolent God. The Africans, as a race, have been sinners exceedingly in the sight of the Lord, and have deserved all the pains, and griefs, and toils, through which from generation to generation they have passed. They have been heathens of the most degraded and polluted kind. They have come within the range of all the tremendous judgments threatened against those who refuse the knowledge and worship of God, and serve their own lusts. The imprecation of Jeremiah lies heavy upon them. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." It is true, that idolatry among the Africans has not existed in such systematic form as in India, and some of the islands of the sea. But it has existed in reality, and in its most odious features. The abominations that have usually cursed every society rejecting the light that leads to heaven, have been found in Africa,—not even excluding cannibalism. The very crime in whose giant embrace they themselves have been crushed for centuries, has been, from the earliest records of its existence, practised by the Africans. Not only among themselves have been traced marks of the most ignominious bondage, but of friend as well as foe, of their nearest kindred, of their helpless children, have they furnished slaves for the markets of foreign nations. All this they have done when they have had not only the light of nature, but frequent glimmerings of the lamp of revelation to teach them otherwise.

And shall not God visit the nations for such aggravated sins and abominations? If He chooses to employ wicked men as his instruments of vengeance, like Sennacherib of old, who shall resist his will? And if the mode of his punishment be involuntary servitude, instead of famine and pestilence, or the destroying sword, or the engulfing earthquake, or the overwhelming eruptions of the volcano; has he not a right to make his own selection? Cannot his wisdom foresee as much good to his creation from his judgments upon guilty men written upon the cotton-fields of America, as when they are traced in Lisbon laid low, or Herculaneum buried? In his boundless knowledge, our adorable Maker is not confined to any one method of making himself known by the judgments which he executes.

Bancroft, in his History of the United States, speaking of the wholesale operations of the slave-trade, by which Great Britain supplied the colonies after the treaty of Utrecht, says:—"The purchases in Africa were made in part of convicts punished with slavery, or mulcted in a fine, which was discharged by their sale; of debtors sold, though but rarely, into foreign bondage; of children sold by their parents; of kidnapped villagers; of captives taken in war. Hence the sea-coasts and the confines of hostile nations were laid waste. *But the chief source of supply was from swarms of those born in a state of slavery;* for the despotisms, the superstitions, and the usages of Africa had multiplied bondage. In some parts of the continent, *three fourths* of the population were slaves, and the slave's master was absolute lord of the slave's children. Humanity did not respect itself in any of its forms, in the individual, in the family, or in the nation."

Such was the state of Africa a century and a half ago,—such substantially is it now,—suffering the judgments of God at home, for long continued heathenism, with its attendant crime and pollution; and sending forth her children to suffer elsewhere for the same causes, and on a gigantic scale. The suffering of the whole race, generation after generation, helpless children for the crimes of others, involves the same *mystery* in the dealings of God, which has been spoken of before. On a vast theatre is this mystery presented, but equally grand is that one whereon Jehovah is yet to be made known by means of his long continued judgments upon Africa. Is He not already spreading the knowledge of himself through these judgments? Have not the nations long

been taught the power and holiness of God in these tokens of his hot displeasure against the neglect of his worship and service? His judgments upon the sable race are making him known to their very *oppressors*, who have the opportunity to learn more and more clearly how awful it is for any people to fall into the hands of the living God, in a state of disobedience to his laws. How different now are the convictions of men, as to the sin of slaveholding, and as to the views of God respecting it, from what they would have been without that display of the divine judgments, which has been in modern times connected with the negro! How much more extensive and appalling now than formerly, is the dread of impending retribution among the very men whose selfish interests still induce them to trade in human sinews, or enjoy the avails of unrequited labor!

In these ways is God making himself known by his judgments upon Africa; and yet more by overruling these judgments for the ultimate good of her children. Here is a great theme; too great to be fully comprehended; but suited, when adequately considered, to fill us with adoring views of the great Ruler of all. Let us not approach it without bowing the knee to the God of all grace, humbly supplicating his guidance, that we may not err. Far from us be every apology for slavery. It is contrary to the spirit of the gospel, and must disappear with the prevalence of Christianity. But let us rejoice in every opportunity afforded us of seeing how God, the all-wise and all-gracious, can make the wrath of man to praise him, and cause that a long series of dreadful sufferings shall in the end subserve the highest happiness of the very race on whom the direst calamities have spent their fury. That he is overruling all events for the future glorious establishment of the reign of Jesus Christ his Son, we know from the plain declarations of his Word; but to the pious mind it is very grateful to survey those exemplifications of this sublime truth, which are of great extent and notoriety. What a delightful anticipation is thus gained of the spiritual blessings that are yet to come upon the world, in the successive developments of the divine plans of mercy towards our ruined race!

But how shall we speak of the good derived to the negro, and to all the families of man, from those judgments which have fallen so severely, and for so long a time on Africa? Shall we do it by way of palliating the offences of slave-dealing and slave-hold-

ing? We have already guarded ourselves against such an inference. The good has been accomplished in spite of the deep guilt which has stained the skirts of the oppressors of the African. They meant it not; it was not so much as in the thoughts of their hearts; and yet God, in using them as instruments of chastising the heathen for their abominations, has also used them as the means of extending among men,—the Africans especially,—the blessings of his salvation.

We have spoken of the great crimes and deep miseries of the African from age to age. We have no reason to suppose that this state of things would have been essentially changed to the present time, had it not been for the African slave-trade, filling distant lands with enslaved negroes. But through that traffic, detestable as it is, what wonders have been wrought! Millions of the descendants of negro slaves are now free in different parts of this our Western World. Most of these enjoy blessings which would surely have been denied them, had they been born on the banks of the Gambia or the Senegal. The light of civilization has shone upon them, if not so clearly as upon others in their vicinity, yet sufficiently to dispel the darkness of Paganism. Instruction has found its way to their minds; comforts have come to their dwellings; and far more than all, and as the foundation of all, Christianity has spoken to them of the hopes of immortal life. If these inestimable blessings have not been so freely dispensed to them as could be desired, yet how richly have they been bestowed, when compared with the lot of those who now inhabit the land of their forefathers!

And these privileges of civilization and Christianity, are constantly increasing; and the numbers constantly increasing who are hereafter to enjoy them.

Will not the very blessing which is now so eagerly sought, the entire and universal emancipation of the slave, be sooner accomplished, and more gloriously, as to its wide results, by means of the chains and fetters in which he has been brought to the shores of the new world? Have not the dealings of God with the African, expanded the race, and put them in positions better calculated to call forth their powers? Through the judgments which have carried them captive to far different and distant countries, have they not been in a state of preparation for freedom, which could never have reached them through any other channel?

And will not Africa herself, be sooner free, civilized and Christian, through the return to her shores, of many of her sons, who have been taught in remote regions, the wisdom and grace that are in Christ Jesus? Would there at this moment be such extensive interest felt in the Christianization of Africa, were it not for the colonies on her shores, which have grown out of the judgments of God upon her sons, followed by those signal mercies to which his judgments so often lead? Will not the curse of slavery and of the slave-trade *in Africa itself*, be smitten down and destroyed with far greater expedition, on account of the light which has been thrown upon these abominations from slavery discussions in the New World?

In heathen Africa, those who are held in bondage, are almost entirely excluded from the knowledge of the way of life through a Saviour; whereas thousands who are held in American slavery, in spite of guilty efforts to keep them in ignorance, gain such a knowledge of Christ as leads them to heaven when they die. Now these blessed results which God is bringing out of the judgments he has poured upon Africa, are but just beginning to be seen. There is a glorious future. Emancipated, made Christian, elevated to a proper place among the inhabitants of the earth, what honors yet await the African in his wide dispersion and vast numerical strength, — honors, and powers, and influences in extending the blessings of Christ's kingdom, which could never have been his, without those terrible preparations through the judgments of the Lord, by which he is making himself known in the earth. Shall we not rejoice in these great results of the Providence of God; while we can both see and denounce the avarice, cruelty, and ambition, with which in man's agency they have been so intimately connected?

The same principles of interpretation will apply, in the appropriate circumstances, to all the dealings of God with the heathen of every age and country. Is it not plain, that he is making himself known more and more extensively and gloriously, not only as the God of power, but as the God of grace, by his present providential dispensations upon the heathen world? Is he not rapidly preparing the way by this means for the establishment of his spiritual kingdom in all the earth? Blessed be his name, that his word authorizes us to give an affirmative answer to these interesting inquiries!

THE TRUE FOUNDATION.

WHEN the church is said to be founded upon "the apostles and prophets; Jesus Christ himself being the chief corner-stone," it is an exhibition of her relations both to Christ and the Scriptures. His incarnation, death, and intercession, are the primary ground of the church's existence, and of the believer's salvation. The Scriptures written by the inspired servants of the Lord, are the instrumental agency by which personal Christian character is formed; and by which the church, or body of regenerated persons, is originated and sustained. This great principle was rescued from a long oblivion by the Reformation. But very many reforming processes will be required to secure its thorough application.

It is but too manifest, for example, that, both in the estimate and in the formation of Christian character, the Word of God does not generally occupy its appropriate place. Every element of moral excellence may be found in the precepts and examples of Scripture, especially in the character of Christ. And there can be no goodness which does not combine those elements, to a greater or less extent. Now, the unbelieving, in attempting the improvement of their own characters, have no reference to Christ. They disregard him alike, whether as the source of reconciliation to God, or as the source of all spiritual improvement, or as the model of all excellence. And there is but too much and too sad proof, that this unbelief greatly prevails in the church.

The great and glorious fact, that the renewal of the heart begins in justification,—in the free, full, and eternal remission of sin, through the blood of Christ, extended to every penitent believer,—is not the foundation of the hopes and confidence of the great body of Christians. They will indeed fly to it, when their opinion is called for, or their creed is in question. But we may confidently say, from the present manifestations of piety, that the church is exceedingly deficient on this point. There is a want of the simple and unqualified establishment of the soul in the faith of Christ, as "bearing our sins." We fear too, that Christ is not extensively studied as a model. An extensive change in these two practical points would produce great changes in the condition and influence of the church. Now, it seems to be sufficient for the greater part, that they pass current among their friends and

acquaintances. The resemblance, or the want of resemblance to Christ, appears not to be a matter of supreme importance. Now we see few who manifest an earnest desire to obtain complete and definite views of the character of the Saviour; few who appear to have made that character the standard by which all their judgments of men are formed. Suppose now, every person hoping for heaven by Christ, should truly build on Christ's redemption as the basis of reconciliation with God, and on Christ's word as at once the guarantee of perfection and the guide to it, these results would at once appear. The church would be a happy community; stable, spiritual, and grateful. Now, Christians vacillate. At one moment they are peaceful, resting in the glorious sufficiency of Christ and his mediation. Then they get off to the old legal ground of despondency and fear, in the remembrance of their sins.

There is a great defect here in the present religious experience of the church. There is somehow a wrong start. The convert obtains peace by a simple reliance on Christ. But he does not know how to cleave to Christ, as an anchor-hold for life. The process of becoming "rooted and grounded in love," does not seem to be well understood among us; and the same deficiency is seen in regard to sanctification. In order to become good, we must become like Christ. And in order to reach to that high attainment, the character of Christ must be familiarly known, and understood with discriminating perception. Nothing is to be considered as really good which was not in that character. And every thing that was in it, must be required for complete excellence in us. But what a visible and most desirable change would it make in the social intercourse of Christians, and in the tone of their religious conferences and meetings for prayer, if the question were continually uppermost with them, Do we conform to the image of Christ? The study of the Scriptures, with this practical end in view, would be productive of a corresponding vitality, simplicity, cordiality, earnestness, and prayerfulness; in place of the present formality, separateness, coldness, and cheerlessness of much that is called worship, and ought to be the living communion of the saints. When a company of architects come together for the purpose of advancing the interests of their profession, they talk earnestly and instructively about the buildings they may at the time have in hand, the various materials, the best places for

procuring them, the best instruments of their trade, and the most serviceable modes of employing them. And each one goes away from such a conference a wiser builder, and better prepared for his work. So should it be with them who are building for eternity, on the foundation of the apostles and prophets.

Another practical result of the church's improvement in this respect, would be seen in changing the general standard of character, as applicable to the living and the dead. Is he like Christ? Was he like Christ? are the questions which should guide our examination of character. Were the church rigidly to adhere to this principle, she would rapidly change the moral judgment of the world. If every one who receives the Scriptures as the true standard of good and evil, should apply it thoroughly to men and things, in the past and the present; in conversation, in books, and in papers, in the pulpit and in the family; the conscience of mankind would ultimately be brought to conform to it, as much as in regard to the grosser vices which Christianity has banished? In this free country, where men can reject all assumed dominion on the part of the church, they are more open to its proper influence, than in any other nation. Let a few men for instance, at Andover, get together, to form a right conscience in regard to intemperance; and in a few years the whole country is awake to the work of reformation. It is so in regard to slavery, the profanation of the Lord's day, or any thing else which is not according to the mind of God. "Ye are the light of the world; ye are the salt of the earth." It seems to us perfectly in the power of good men, within a few years, to have the whole conscience of this country brought to adopt the character of Jesus Christ as the true model and standard. Let the heroes of our own and other days, the philanthropists and the reformers, be brought to this test; let the profession of piety be tried by this; let covetousness, pride, ambition, oppression, unkindness, political frauds, slander, censoriousness, and other vices not now disapproved in the great, be brought to this infallible test,— Is it like Christ? The moral atmosphere would certainly undergo a great purification; men and events would assume a new aspect. Then society itself, would begin to feel the stability which an immovable foundation secures. For this is the incidental benefit of Christianity, that although it preserves the soul from destruction only by penetrating the heart, yet it preserves the temporal welfare of man, and the existence

of society, by merely forming the individual and the public conscience.

But there is another aspect of this subject, in its application to the estimate we are to form of books inculcating religious doctrine or duty. If they are doctrinal, then we demand that they build upon the foundation of the apostles and prophets, by being purely exegetical, or expository of what those inspired authors wrote. If they are practical, then we demand of them, that they carry us to the same foundation.

We have lately read three books. One need be named no more specifically, than by saying that it professes to give a new view of a fundamental doctrine in Christianity, more true, more profound, more rational, and more beneficial, than any that mankind has ever before conceived. The others are the Memoirs of Robert McCheyne, and the Memoirs of Madame Guyon.

The first of these is an expository treatise. It professes to instruct mankind in the profound realities of divine existence, revelation, and redemption. The test to which we bring it, is this: Does it lead us to the Bible? The church is built, not on the speculations or intuitions of an individual mind, not on the brilliant deductions of the acutest of human or angelic intellects. When, therefore, one pretends to come as a Christian teacher, expounding the doctrines of Christ, we demand of him, first, that he explain the Scriptures. He may be critical or rhetorical. He may minutely analyze words, or he may form his argument chiefly from the scope and context, and the analogy of faith. But his work must at last expound the Word of God, as contained in the infallible revelation. Otherwise, it is no more to us than the reveries of Swedenborg. It matters not to our argument, to what book we now refer. We threw it aside, because it appeared to be, not an exposition or explanation of the Scriptures; but, a rival revelation. The author knew, or appears to think he knew, much about God, that is not in the Bible. He aims to rectify many of the misapprehensions which a mere exposition of the Scriptures would create. He rejects some things which the writers of the Bible make fundamental in religion. We, therefore, reject him as an expounder. Had he pretended to be a revealer, we should have respected, at least, his boldness and frankness. But, as it was, we could hardly reconcile it even to honesty, that he should pretend to be a teacher of Christian doc-

trine ; and then, not even condescending to explain the language of the Bible, should substitute a totally different system for that which it contains.

We demand of one who teaches Christian doctrine, secondly, that he lead us to the Bible. Whether he preach or print, we ask when his voice ceases to be heard, or our eye turns from his pages, Has he led us to the Word of God, with new light and new delight ? Do we now sympathize more deeply with Moses or Isaiah, with Paul or James, than we did before ? If not, that preacher or writer is rejected by us. And how was it with this author ? Did we, by reason of reading his book, love Paul any the more ? Could we enter any more joyously, into his sublime views of Christ's incarnation, humiliation, and intercession ? Could we understand and prize more fully his earnest exhibitions of justification by faith ? No ; the farthest from it ! The author might object to this test. But if the church were to abandon it, Christianity would soon perish under the rubbish of human speculations, and the wood, hay, and stubble of a "vain philosophy."

Let us now turn to two works of a practical character, and ask the same question concerning them, Do they lead to the Bible ? When we take up McCheyne in any part, sermons, letters, or diary, we feel ourselves breathing the very atmosphere of the Scriptures. We are in communion with a mind which has been studying the Scriptures, grasping their broad and profound truths, feeling their mighty energy, and breathing their celestial atmosphere. We know that he has been communing with the sacred authors ; their words have exercised his understanding ; their thoughts have possessed him ; he has been an humble, fervent learner. We are particularly impressed with this mark of a Scriptural writer ; he has breadth and expansiveness in his thought. He has touched the infinite on every side of his subject ; he pursues one definite object ; but when he has seized it, there is still more that he has not comprehended, than that which is comprehended. In other words, he grapples with our minds just as the Bible does.

But our impressions were very different on reading the sketch of Madame Guyon. We see much to admire and to imitate. But we also find an impression left on our minds which is not Scriptural. We experience a sense of meagreness ; an increased tendency in ourselves to strive in a legal way after perfection ;

a want of deep, reverential views of the divine attributes ; a want of exalted views of Christ, as the Head of the church, the fountain of sanctifying power. In a word, it does not recall us to the Bible. It is not a Pauline type of piety. We can easily conceive how it could remain in the fellowship of the Roman Church, as we feel sure that Paul's could not have done.

It would be unfair to present this as a criticism on this work. Our object rather is, by means of these three works, to illustrate the principle, that our religion commences in the study of the Scriptures, is nourished by the Scriptures, and only by such books as harmonize with them. It is of great importance that they who are striving after holiness, should test sermons, books, and all other moral instruments, by this one question, Do they help me to build upon the foundation of the apostles and prophets ?

THE CHURCHES WARNED.

God's providential dealings with the Church convey a solemn warning, to beware how we treat the blessings and privileges of the gospel, lest they be removed, and given to others. To learn from the past, is wise ; for then we may draw from the fountains of experience, and gather the knowledge of those principles, by which our heavenly Father is carrying on the government of his moral empire, while rearing out of the ruins of an apostate race, a spiritual kingdom of sanctified and happy souls.

To illustrate the point before us, we shall refer to some facts in the history of the church, which utter a warning voice to all times. It is a truth, obvious to every reader of the Bible, that there are limits, beyond which God will not follow the reckless and impious transgressor with calls of mercy, and the restraining influences of the Spirit. And the sinner may reach that point long before he is aware. So, there is a boundary in God's providential dealings with the Church, where if she forget her privileges and her obligations, and continues her wanderings from duty, the rod of her heavenly Father will overtake her in reproof and chastisement ; and if these fail of their end, and means and motives, entreaties and warnings, lose their effect, there is an

ultimate limit, where sentence of abandonment is pronounced,— “Behold, your house is left unto you desolate!” The pages of providence affirm, in many a solemn and interesting lesson, written for the instruction and admonition of the church, that, if *she reaches a given point of declension*, God will remove the kingdom, and give it others who will bring forth the fruits thereof.

The first fact, to which we invite attention, is from *Jewish History*. The seed of Abraham were “a chosen generation, a royal priesthood, an holy nation, a peculiar people!” The city of David, the temple, the altar, the land of patriarchs, prophets, and apostles,—do they not fulfil the sad prediction of the Saviour? This chosen and favored people of the Lord, blessed in this life, and that which is to come, “with salvation for their walls, and their gates praise,” said, “Our mountain stands fast, and will never be moved.” In this feeling, they became secure, and tried the patience of God; and in their pride and self-righteousness, they lightly esteemed their rich inheritance, corrupted their religion, and hardened themselves against exhortations, prayers, warnings, mercies, and judgments, until heaven would bear no longer, and “took from them the vineyard, and let it out unto other husbandmen.” And ever since, they have felt the power of God. They have wandered over the face of the earth, outcasts and exiles from the covenant of promise. Has not the frown of Heaven rested upon them, and the land of their birth? Have not their homes and their privileges, “been trodden down by the foot of the Gentiles?”

Facts, bearing on this subject, may be gathered from other sources, equally in point. Over extensive territories, where once flourished churches, pure in doctrine, and holy in practice; where consecrated talent served at the altar, where the people of God labored and prayed, where the joyful accents of mercy were heard, and songs of salvation sung, there is now the silence of death. Paganism and imposture, have taken possession of the soil; and the fires kindled of heaven are extinguished in night. Ages since, the gospel delivered its last warning, and departed.

This is true of Africa. History tells us, that once, on her shores, there were seats of science, and temples erected for the worship of the true God, in which assembled large, stable, and energetic churches, walking in “the faith once delivered to the saints,” and adorned with the beauty of holiness. But, where

are those churches now? Their prosperity declined, until their sun sunk beneath the horizon. The fatal leaven of the world pervaded them; the strength of moral principle began to relax; the love of many grew cold; "philosophy, falsely so called," corrupted the doctrines of the Bible; disputes and contentions rent the household of faith; and the idolizing of wealth and honors, with neglected vows, and deserted duties, completed the sad picture. The forms of godliness only remained; the power had fled. No wonder their light was turned into darkness. Centuries rolled by, and scarce one ray of light from the book of revelation, fell on that land of darkness, degradation, and sorrow. How affecting the evidence, that sin robs men of their choicest blessings!

Let the friends of humanity and religion rejoice, that the morning star of hope and promise, is beginning to rise on the sons of Africa. The songs of salvation are again heard on her shores. The exiled Bible is returning to the land of Ham, to break the chains of oppression, to proclaim liberty to the captive, and the opening of the prison-doors to them that are bound. The work is begun. And may God speed it in his own time, till he bring forth judgment unto victory!

Similar facts, meet you on the plains of Asia. The heart sickens, as the eye passes over this immense field, every where swarming with inhabitants; involved in paganism and infidelity, and nominal Christianity not much better than paganism; degraded, ignorant, polluted, and groaning under the iron hand of sin and despotism. Here, was the cradle of the human family. Here the Son of God appeared in the flesh, and wrought out redemption for man. Here his apostles were commissioned "to teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost." Here, they lived, labored, travelled over extended regions, preached the gospel of the kingdom, organized churches, and witnessed glorious revivals; and then, their work being done, they went to their reward in heaven.

Visit those places now. How sad their condition! Your eye will affect your heart, as you survey "the desolations of many generations." The valley of bones is exceedingly dry; and no breath of heaven breathes upon them. There is there no day of holy rest, no solemn assembly, no true worship of the living God, no sweet song of Zion, ascending to the Redeemer from grateful hearts. All is the gloom of death. Every object around

proclaims the fact, that God's patience can be exhausted ; and that perverted blessings, and wasted privileges, will be removed, and given to others who will make a better improvement. O, had those churches, planted and watered by apostles, continued steadfast in the faith once delivered to the saints ; if they had stood aloof from the traditions of men, keeping the unity of the Spirit in the bond of peace, aiming only to conquer the world in the name of Christ and by "the Word of God, which is the sword of the Spirit," they had remained until this hour, stars in the East, sending their light from afar to cheer the nations.

In the history of the churches of modern Europe, and God's providential dealings with them, there are not wanting facts and lessons, alike instructive and convincing, on the subject in hand. Look into the history of Germany, France, Spain, or Italy. But, passing by these, let us come nearer home, and look, for a moment, at our own history. We shall find it by no means deficient in interest, or wanting in admonitions. Our fathers came to these shores, not as adventurers in a worldly enterprise ; but sent of God, to seek a rest for themselves, and for the ark of the covenant. We love to dwell on their origin, and follow up their early history, so marked with God's protecting care ; so full of his presence, of faith, of sound doctrine, of prayer, of unity, of brotherly love, and of an energetic piety, that shrank from no self-denials and sacrifices. The founders of these churches, have left the strong impression of themselves, in their institutions and works,—a rich inheritance to their sons, an inestimable blessing to the world.

But, how has it been with these churches, planted by our fathers ? Have they all stood firm on the foundation laid in Zion, elect and precious ? Have they all remained true to their Lord and Master ? No. Even in New England, there are churches, whose spirituality seems extinct, and which "have a name to live, while they are dead." And how can it be otherwise, when their system of religious belief is so slightly elevated above the religion of nature ? The entire alienation of the heart from God, the atonement of Christ as the foundation of the pardon of sin, and revivals as the work of the Holy Spirit, are denied. From such churches, the Holy Ghost withholds his quickening showers of grace, leaving them like the mountains of Gilboa, on which descend neither dew nor rain. What if they have splendid

temples, ample funds, and the forms and rites of religion ? Winter, dreary winter is there, and there are no signs of returning summer. In vain we look for the kingdom, among those who "deny the Lord that bought them," and "count the blood wherewith they were sanctified an unholy thing."

Here we see, that a good beginning, an orthodox creed, a pious ancestry, and external prosperity, furnish no guarantee against the seductions of sin, declension in spirituality, and the coming of an evil day to the fairest portion of God's heritage, or to individual churches in the midst of it. Here are lessons we shall do well to study. If we forsake the Lord, he will forsake us. If we undervalue and abuse our blessings and Christian privileges, they will be taken away, and given to others bringing forth the fruits in the season thereof. So hath God affirmed, and so hath he done ; and who shall disannul it ?

Having illustrated the point we proposed in this article, we call upon every Christian pastor and church to say, Whether they wish to retain their rich inheritance, or not ? Whether the kingdom shall remain, or be removed ? This is a solemn question. And it is not to be determined by our professions, but by our lives. If we would hold fast our interest in the gospel, and prevent its blessings and privileges from being taken away, there are some things, which must be seriously attended to. We call attention to these, to awaken, if possible, ourselves and our readers, to higher and holier aims in the service of God.

We say, then, as a first thing, we must not feel secure from danger. Our safety depends not a little on the fact, that we feel our exposure. Hence, the repeated warnings on the page of revelation, and the voices speaking out of God's providential dealings with his people. The Jews, in their degeneracy, would not believe that there was real danger of the removal of their blessings. So self-righteous were they, and so blinded by the influence of sin, that they heeded not the warnings of their own prophets ; but said in their infatuation, "The temple of the Lord, the temple of the Lord are these !" And thus they continued to do, till their ruin was sealed. Think ye, that the churches planted by the apostles, or those that once adorned the shores of Africa, expected their light ever to go out ? Far from it. They felt secure, when they should have been alarmed ; they slept, while "the enemy sowed tares." And are *we* safe ? Are our

churches safe? No; only as we are faithful, watchful, and bring forth the fruits of the kingdom. Our own history admonishes us. There are *waste places*, even in this favored part of Zion; and briars and thorns are coming up around some of our altars, and the fires kindled upon them are waning. Little did our fathers expect, that in New England, the candlesticks would be removed from their place. And much less, that within two centuries, in some of the richest fields of their labors, in the college of their hopes and prayers, and over the graves of their sleeping dust, "another gospel would be preached, and not after Christ."

Again; we must not forget where our strength is. We are to cherish a deep sense of dependence on God; and to let go an arm of flesh, that we may take hold of eternal strength. In the best periods of the church, such a dependence has been felt and witnessed, in an uncommon spirit of prayer, attended with an humble confidence in the grace and promises of God. And could we see more of this spirit in the churches; could we see them firmly leaning on the declarations of the Saviour, as their only hope, trusting in his merit for all they need, there would be a new power imparted to the gospel. Its course would be onward, and its triumphs more glorious; surmounting every obstacle in its way, and demolishing the strong-holds of sin and Satan.

The doctrine of dependence on God may be a part of our creed, and yet not be felt as it ought to be; and therefore fail to exert its proper and practical influence over us. This feeling is not more the element of humility and confidence, than it is the essential element of holy activity, in the life of the Christian. The Psalmist understood this subject, when he said: "Except the Lord build the house, they labor in vain that build it." And the apostle affirmed the same doctrine, when he said, from his own experience: "When I am weak, then am I strong." Whatever else the church forgets, this one thing she must remember, that God will be known in Zion as her salvation. The moment she begins to feel self-sufficient and self-complacent, that moment her life is departing, and her beauty and her strength are dying at the root. We must acknowledge that we belong wholly to God. We are not our own, but are bought with a price, even the precious blood of the Son of God, who gave himself for us, that we should not henceforth live unto ourselves, but unto him that died for us and rose again.

How little is this thought of; and by many, too, who are the professed followers of Jesus Christ, whose life was a living example of consecration to God. The church is but partially awake to the responsibility of her stewardship. Her energies have not yet been put in requisition. What an immense amount of property in her hands, which should be converted into the means of salvation to millions of souls, in all the guilt and darkness of sin, is laid up to rust! What treasures are wasted on the needless gratification of appetite, pride, fashion, vain amusements, luxury, and worldly ambition; and how much thereby of time, thought, feeling, health, and peace of mind are sacrificed, while God has been robbed, and the Saviour wounded in the house of his friends! All these talents must be reclaimed, and laid down at the foot of the cross.

The best interests of religion, and the highest welfare of the church, are connected with a strong attachment to the doctrines and institutions of the gospel. Nothing, will more surely keep alive the spirit of piety, and prevent the removal of the Lord's heritage from a people, than such a cherished regard. Some Christians are entertaining high hopes of a better day as near at hand. It may be so. Nor would we discourage such expectations; but only say, if the *past* is any criterion to judge of the future, their expectations can only be realized by an increased attachment to the institutions and doctrines of the gospel, by which the purity, benevolence, energy, and life of the church are sustained.

We greatly mistake the day in which we live, and the signs of the times, if the removing of old landmarks, the want of spirituality in many of the churches, a speculating philosophy in religion, and restless skepticism, do not demand of us a more attentive study of the doctrines of the Bible, that we may stand up firm in the name of the Lord, and be valiant for the truth. So may we be enabled to wrest new territory from the enemy, extend the boundaries of the Redeemer's kingdom, and hail the wider victories of the cross.

We will add but one thought more; we must cherish revivals. They are the gift of our Heavenly Father, to be sought and asked for. In the best sense of the term, a revival is the spirit of Christ, of apostles, of martyrs, glowing with love for the salvation of souls and the glory of God. And if ever there were

churches that had reason to cherish the spirit of revivals, and to labor and pray for their promotion, they are the churches planted by our fathers. It is the baptism of their infancy, and they have grown up under their influence. Accessions have mostly come by means of these seasons of refreshing from the Lord ; and only here and there is seen a sinner returning from the error of his ways, when no breath is moving on the valley of the slain. Our churches love revivals ; but they must love and prize them more. In them, is the blessing of the Highest, and the fruit of redemption, sealed by the blood of the Saviour. In pure revivals, is the strength of the church, the hope of our country, and the salvation of the world.

Thus, we have spoken of things we must not do, and things we must do, if our religious blessings and our privileges are to be perpetuated. Our responsibility is great. With the Bible in our hands, with the book of God's providential dealings toward his people open for our perusal, with the past and the present brought under our eye, we are not in want of light for the understanding of our duty, or of motives for its faithful performance. We are warned in distinct and solemn accents, to bring forth the fruits of the kingdom in their season, righteousness, faith, joy, and peace in the Holy Ghost, *and all is well*. Shall we not take counsel from infinite wisdom, and profit by the facts we have been gathering from the past ? Like causes will produce like results. The want of spirituality, conformity to the world, the putting of human wisdom in the place of the doctrines of the gospel, self-confidence, divisions and animosities, and a religion of lifeless forms, have blotted out of existence many a once flourishing church, and left others with only a name to live. Are we in no danger ? Can we stand where they have fallen ? Has sin changed its nature ; or God adopted any new principle into his moral government ? If not, we are only safe in the path of duty. Here, nothing can harm us, for the protecting arm of God's everlasting covenant is around his obedient people, as their ample defence. Let Zion awake, put on strength, and be clothed with her beautiful garments, and she shall ride upon the high places of earth. " And the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

SCIENTIFIC MEETING AT CAMBRIDGE.

It is a cheering indication for our country, that men of science are prosecuting their appropriate work with as much ability as enthusiasm. Our circumstances, and perhaps our national temperament, incline us to be a people of action, rather than of reflection and investigation. But the history of the Smithsonian Institute; the high character of Silliman's Journal; the reputation of the Cambridge observatory, and the recent endowment of the Scientific School in that place; the successful career of the observatories at Washington and Cincinnati; the cordial welcome, full appreciation, and ready adoption of learned foreigners, who have come to cast in their lot with us, and who have greatly contributed to our scientific progress; and many similar manifestations, are among the signs which give assurance that the nation is not to be swallowed up in a vortex of mere utilitarian knowledge, nor devoted entirely to the prosecution of gain.

The scientific meeting recently held in Cambridge, is to be regarded with lively interest, as giving proof of the progress of science; and as promising that man is going to possess and control our broad territory, its vast mineral treasures, and its varied resources, for the advancement of all the political and social interests of our country and our race.

These gentlemen have traversed a wide range of subjects, and discussed them with great ability. As religious observers, we have felt no small degree of interest in their deliberations and deliverances. "The works of the Lord are great, sought out of all them that have pleasure therein." And truly these men have pleasure in them. They have found the varied and rich delight which rewards patient and skilful observers of the handiworks of Him, who "is wonderful in counsel, and excellent in working."

It is a healthful taste, that enjoys the beauty, grandeur, order, and power which his works exhibit. The intelligent love of nature is necessary to the highest development of the human soul. What God has condescended to make, man may well study. All this universe is a teacher. It is full of angel-voices, uttering to the soul of man lessons of wisdom. Nor are we reluctant to avow that the gratification of a slight degree of national pride has mingled with other feelings, in beholding our countrymen taking

such a position as, a few years ago, would have been pronounced, in some quarters, unattainable. If, as the Convention seemed to think, Kirkwood's discovery of the formula for the axis-rotation of the heavenly bodies, is well established, we know not why he will not as a discoverer, rank with Kepler. We are happy, too, to recognize in their labors, the impulse of a genuine and enlightened philanthropy. They see that the wants of society demand a growing mastery of mind over matter ; and that such mastery begins in knowledge.

The day has forever past, when, on the one hand, Galileo need dread a bench of monkish inquisitors ; and when, on the other, the devout believer in Christ need fear the investigations of science and their results. Nay, as for ourselves, we rather confess to a degree of impatience, that would hasten these investigations to their solid and permanent conclusions, so far as they affect the question of the infallibility of the Bible. We have confidence, that whatever is written on the deeply-buried monumental rocks of primeval periods, as well as what the comparatively recent inscriptions on the walls and columns of Egypt, and of Nineveh may declare, will be found to sustain and commend the records of Moses and the prophets. We are equally confident, that as true science advances, scepticism and sneering infidelity will disappear. Irreligious men, indeed, may still prosecute the sciences, and that too in a spirit of hostility to revelation ; but we have passed the period when such men can exalt themselves in the public esteem, by tearing away these foundations of society, and these pledges of Divine love to our afflicted humanity. Nor are such men now goaded to acts of hostility by the jealousy of the church ; since zeal for the Scriptures no longer involves such jealousy. Religion and science are, therefore, moving on, side by side, to the same great end of elevating man to the high places of excellence and happiness, for which he was at first created.

All the proceedings of this convention are marked with that urbanity and mutual respect that become a congress of well-bred men, met for any purpose. Nor, even when the heat-enkindling topic of the glaciers was introduced, could it elicit any thing warmer than a few electric sparks. To us, who are uninitiated, the remarks of Professor Hall in the conclusion of that debate, appeared peculiarly just and well-timed, although they must have been rather reproving to some of the anti-glacial theorists. He

remarked, that "We ought to be ashamed in this country, to speak with confidence, after so little research, when there had been so much, abroad. He considered the evidence conclusive, that the phenomena of the Alps could only have arisen from the action of ice."

The true state of the case in this controversy, may perhaps be, that Professors Agassiz and Guyot have applied the principles which they have established, on the most careful and skilful examination of the Alps, to regions of the earth which they have not so examined, and where other causes have been at work. As to their conclusions regarding the Alps, it must be strong testimony that can overthrow the opinions of two such men, who have spent the summers of ten years in examining, in a scientific manner, the nature and action of the glaciers. During those ten years, three thousand points have been barometrically observed.

We take it to be indicative of the tendencies of modern science, that an address like that of Professor Agassiz on animal morphology, or, as we should say, on natural theology, was so delivered, and so received; for it is the only one which we have noticed as being received with open marks of approbation. It was an oral communication on animal morphology, which may be interpreted, the science of the forms of animals, and of their changes. He has made a new and brilliant addition to the great argument of Derham, Ray, and Paley, for establishing the doctrines of natural theology.

He introduced his statement by describing the objects of the investigations of zoologists up to the present time; which have been, to discover the various relations of animals, whether structural, physiological, or geological. But the results of these investigations have led only to classifications and theories. "I think," he says, "there is a higher aim in science than mere classification, than mere theory, however wide may be the conclusions derived from those investigations. It is my opinion that we are to seek the recognition of the plan according to which animals have been created; to inquire whether there is really in nature a plan, which does not result merely from our contrivances to illustrate the subject before us, but which is inherent in nature; in a word, which is a Thought of the Supreme Intelligence, manifested in material reality. That is the view I take of the animal kingdom, a view which greatly differs from that generally adopted."

The question he discusses, is thus stated ; " Do the relations which exist in nature, shew satisfactorily that all classes of animals, and all individual animals are partial expressions of a general thought, and manifestations of immaterial reality, of a plan laid out by a Supreme Intelligence ? "

To establish the affirmative of this question, he presents two considerations,— first, the various types of animals are not evolved from one another ; yet, secondly, they are the consecutive stages in one plan. All animals, therefore, are separated into classes which can have no common material origin ; yet they belong to one plan, and point to a common issue of their series.

It is manifest, that, if facts substantiate these positions, a new and glorious demonstration of an intelligent First Cause is added to the former instructions of natural theology. Without the aid of diagrams, we cannot well present the learned professor's illustrations. After shewing that there are four types of animal existence, inseparably distinct, Radiata, Mollusca, Articulata and Vertebrata, he approaches his conclusion by asking, " Whether there is an intellectual connection between these types thus materially separate and incommunicable, shewing that they are the connection of a preconceived, and hence intelligent and intended plan, laid out before their creation, and carried out in reality, in a succession of types ? If I succeed in shewing that there is such an intelligent connection between these plans, then, I think, I shall have shewn, on scientific grounds alone, that we are to bow before a Supreme Intelligence, and acknowledge in science, what we so deeply feel in our bosoms."

His argument is thus beautifully and impressively closed. " In the succession of organized beings, we find such a progress, that tracing all these relations, we arrive at man at the last. He is, by his structure, the highest. He is, in the order of succession, the last. And as we have traced all these different connections with reference to the plan laid out at the beginning, at what conclusion do we arrive in the most direct manner ? It is, that the creation of man was the aim of the plan from the beginning. And in a higher view, and without any reference to utilitarian considerations, we may say that this world has been made for man ; for man was the object which the Creator had in view, when he framed the plan for the development of this globe. And if this be the case, let us never forget what a responsibility it throws upon us,

to be the object of such a development, and the close of such a magnificent construction as that which we have before our eyes every day ; and let that be the fullest evidence that man was created in the image of his God."

We cordially welcome such coadjutors, laboring in their own peculiar sphere. The man of science must deal in demonstration. He convinces, he impresses, no further than he makes men see with their own eyes. The teacher of Christ's gospel stands on different ground. He deals in authority ; not human, but divine ; not to enforce what he believes, but what God asserts ; not to wait for assent, but to insist on the declarations of God as worthy of unhesitating belief. Hence the two must labor in different spheres, and in different manners. But their labors are consentaneous ; and, conducted in the right spirit, the teachings of science will greatly aid the teachings of religion.

IMPUTATION.

By this term the old divines meant to express a fact of great prominence and importance in the system of redemption. It is a term which has called forth much opposition. But, unfortunately, from exaggerated statement on the one side, and misapprehension on the other, the lines of separation and antagonism are not rightly drawn.

In regard to Christ's righteousness, the essential revealed fact is, that he acted and suffered under such an arrangement, that he invests each believer in him with all the benefits which righteously, and by agreement with his Father, can accrue from his actions and sufferings. This is the essential fact. It admits of indefinite speculation and explanation as to its mode. One says, Christ represents us before the law, and before the mercy of the God-head. Another says, Christ paid our debt. One confines his substitutional acts and sufferings to the elect ; another regards them as available for all men. One sets down both his obedience and his sufferings to the account of the elect ; another confines the atonement to his sufferings. These persons all use the phrase, " the imputed righteousness of Christ," without any impropriety, though they use it in different senses.

Without entering upon the points unsettled among evangelical believers, we would present a practical view, of vital importance to their comfort and growth. It might, perhaps, be called Identification, rather than Imputation. The exhibition of it pervades the later discourses of our Lord, and the writings of his apostles.

When he says, "I am the Vine, ye are the branches," he presents it by a figure. So when he is called the Head, and his church the Body; a vital and permanent union is described by a strong figure. Those expressions do not necessarily involve a declaration of any thing more than a temporary intimacy and dependence. As a father may properly call himself the head of his family, without meaning to express more than a relation of dependence and support, temporary in its duration, and limited in its nature. But when the whole breadth of scriptural instruction on this point is examined, it will shew that the word Imputation, in its strongest sense, is too feeble to declare the whole truth.

The mystery begins in the Incarnation, of which the Scriptures speak in these strong phrases; "The word became flesh;" "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." "Son of man" is thenceforward to be one title of the Son of God. He has now entered the rank of humanity, not to lose or to degrade his divine nature; not to occupy permanently a grade as low as that of any, even the highest of our race; but to be identified with us all in a most peculiar sense; and with his church, and individual believers, in a still more intimate way. The great fact to which we refer, may, perhaps, be thus stated; Christ is not only one of our race in the possession of a true humanity, but he is so identified with us, that all his qualities, possessions, acts, and sufferings are representative and generic, as well as personal and specific. To the world at large they are so, as available or possible benefits. To the church as a body, they are so to the full extent of investing her with power, permanence, purity, and life as eternal as that of her Lord. To the individual believer they are so, to the fullest extent of his necessities, his unworthiness, and his weakness.

One striking specimen of his identification with our race is seen in the quotation of the eighth Psalm, by Paul, in his epistle to the Hebrews. No one can question, as he reads the Psalm, whether it refers to man, to the race of man, as being a little lower than the angels, and having dominion over the beasts. But

in the New Testament, it is referred to Jesus without explanation, or any indication of a change in its application. "He was made under the law," not for his own sake, but for man's sake. "He was made sin, that we might be made the righteousness of God in him." "He bore our sins in his own body on the tree." In him the race is so represented, that for his sake it has been spared from the avenging stroke of justice for thousands of years. In him every blessing comes to man. If the race were not viewed in reference to his person, mediation, and sacrifice, there could be no token of favor from a righteous God, no proposal of pardon and reconciliation. Now this may be called Imputation; or any other term that may be considered preferable; or no name, nor even any attention, be given to it; but it remains a most prominent fact in regard to man, that Christ is in a wonderful manner so identified with our race, as to secure to us all temporal blessings, and the offer of all spiritual and eternal good.

But it is his union with the believer, that brings most fully to view this wonderful identification. We call it Identification, not that we would bring in this term permanently to express this truth, for it does so very imperfectly. But it comes nearer to the glorious reality, as we suppose, than Imputation or Representation does.

The union which we have with the Son of God is such, that all we have, of which we would be divested, and from which we would be delivered, he assumes; and all to which we are exposed, is transferred to him. It is such, too, that all he has, which can in any way avail for us, is ours. Have we guilt and its consequent curse? "He is made sin for us;" He is "made a curse for us." Are we doomed to death? He dies in our stead. Is the cup of wrath mingled for us? He drinks it. Has the law a fiery and deadly shaft uplifted against our hearts? He stands before us, and catches it in his own naked breast. Are we reproached? He counts himself reproached. Are we injured, neglected, loved, or treated with kindness? It is all done to him; and in the great day of judgment, he will fully set forth this identification of himself with his people. So, on the other hand; "All things are yours." Ye have received the bread of life, and it avails for your nourishment and eternal good. "He is head over all things to his church." "Because I live, ye shall live also." "I am the vine, ye are the branches." Such are the more general forms in which this fact is set forth.

The more particular statements are of this character. If you look to his glorious attributes, they are all the believers', to the fullest extent to which they can avail themselves of them. As examples. His power is theirs, so that they can say: "I will love thee, O Lord, *my* strength. The Lord is my rock, and my fortress." His wisdom is theirs; it is exercised as really and as fully for them, as if it were their own. His dominion is theirs. "He is Head over all things to the Church;" not for his own glory alone, but also to his Church. Hence he says, that they shall sit on thrones with him in his kingdom. He stands so related to the Holy Spirit, that he can send forth that blessed agent and author of sanctification and consolation. But that power is so given to his people, that they can receive it in fullest measures, according to their necessities. Nay, his very life itself is theirs, as implied in the declaration, "Because I live, ye shall live also." "Your life is hid with Christ in God." "He is our life." Now all this is something infinitely beyond the relation of a father to a child, or any other human relation. It is more, even, than the relation of Creator to creature. Imputation, or representation, seems hardly strong enough to express it. It includes them and much more.

The Son of God became the Son of man. But there was more in it, than merely incarnation. "He was made in the likeness of sinful flesh;" He "took on him the seed of Abraham." But there were more peculiarities in that mystery than its miraculous mode, its mysterious blending the human and divine; more than the separation of that man from all others by the elevation of an immaculate nature. There was also such an entering into our condition, such an identification of himself with man, that his sacrifice is as if we had been sacrificed. We can offer it as our own to the justice of God, to the law, to conscience, to the great accuser. All that merit of obedience, of unsullied purity of heart and life, of unreserved consecration to the Father's glory; all that agonizing and ignominious death is ours, to offer as the ground of our forgiveness. Jesus is "thus the Lord our righteousness."

So too when we pray in faith, it is as though he prayed; and when he prays, it is as though we prayed. Such are the wonderful representations of the Scripture on this subject. We, too, are said to have died with him, to be crucified and buried with

him ; and to have risen with him. His resurrection was not merely personal, it was also official and representative. In his resurrection, we rose. In his triumph over death, and sin, and Satan, we triumphed. His being in heaven is virtually as our being there.

If there be any objection to the theological terms Imputation, Transfer, and Federal Representation, it is not, that they are too strong, but too feeble. They do not embrace all the fulness of Scripture teaching conveyed by the expression, " *In Christ.*" As in these examples : " there is no condemnation to them that are *in Christ Jesus* ; " " accepted *in the beloved* ; " " of him are ye *in Christ Jesus* ; " " to the saints and faithful brethren *in Christ* ; " " *Christ in you* ; " " the dead *in Christ* shall rise first." The terms Transfer, Imputation, and Representation ascribe the appropriation of Christ's merits and mediation to us who believe ; but they separate his person and his attributes too far from us, and leave us at last out of Christ, and not " *in Christ.*"

The term we have employed, being liable to perversion and misapprehension, it is not to be recommended very decidedly. And yet we suppose that, in the range of human observation, there is no exhibition of identification, so full and varied and glorious as this. Believers are feeble just here. On this point, so contrary to all the deductions of natural reason, to all the teachings of philosophy, and to many forms of our wicked disposition, there should be " line upon line, and precept upon precept." To understand fully the Scripture doctrine on this subject, to believe and accept it with an affectionate heart, every day and every hour, will make a strong, happy, holy, useful Christian. To be weak, and uncertain, and negligent there, is to keep the branch from a full and vital connection with the parent tree. " Christ is all in all." To know him, is life eternal. A large portion of the church appears yet to be in what the old divines used to call " a legal state," in opposition to the exercise of a full, evangelical faith. Or as has been quaintly said : Christians are lingering in the seventh chapter of Romans, and seem reluctant to pass over into the eighth, in their own experience. The bridge to cross this gulf, is faith that gives up to Christ our sins, our sorrows, our guilt, our weakness, our evil hearts, our enemies, and our fears ; and takes in their stead, him and his sacrifice, his righteousness and power, his mediation and his victories.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

THE WORKS OF LEONARD WOODS, D. D.—The first volume, to be followed by four others, has just appeared, beautifully printed in the best style of the celebrated Andover press. We rejoice to receive the first instalment of this important publication, which will at once take the place of a standard work in theology, exerting great influence at home and abroad. Ministers must have it, of course; and very numerous laymen who take delight in such studies, will also possess it. The characteristics of Dr. Woods's theology are, decided orthodoxy, carefully stated so as to forestall each conceivable objection, and then sustained with reliable arguments. His lectures acquired this character from the circumstances under which they were delivered. They used to be thoroughly debated in his classes, where, surrounded by twenty or thirty educated young men, keen-eyed and inquisitive, some aspiring to the triumph of catching the Doctor in a contradiction, or detecting a broken link in his reasoning,—and others more nobly ambitious to make sure of the whole truth, and nothing else,—the wary professor had to guard his positions with the greatest care. The course of lectures, thus sharply scrutinized by thirty or forty successive classes, must, at last, have been very completely sifted out, and there is little likelihood that any important defect will be detected in what is now given to the world. These lectures will also have their historical value, “shewing hereafter,” as the venerable author says, “what was the theology taught and maintained in the Andover seminary for the first thirty-eight years after its establishment, under the eye of the Founders while they lived, and in conformity with the creed by them appointed, and under the eye of the Visitors and Trustees, during the time of his continuance in office, and with their approbation.”

It is to be hoped, that the author may long be spared to defend his positions if any should assail them. Or rather, may he dwell peaceful within his massive walls, secure from the spoiler.

“Calm may he sit beneath the wide-spread tree
Of his old age,”

enjoying life's serenest evening-sky, and the repose of soul which belongs to him whose allotted task is nobly done.

SHAKSPEARE.—The flood of modern literature cannot undermine the ancient monuments of the human mind. The great English dramatist still holds his unrivalled eminence as the portrait-painter of all sorts of human natures. The press is as busy with him as ever. Phillips, Sampson, and Company are publishing an edition, with introductions and valuable notes, executed in the highest style of typographic art. It will beautifully fill the place on every book-shelf, where a copy of Shakspeare should stand. Though his vanquished rival, Ben Jonson, so long the literary dictator of his time, was an old offender in the same line, he has judiciously pointed out the blemishes that mar the pages of the bard of Avon. “I remember,” he says,

"the players have often mentioned it as an honor to Shakspeare, that in his writing, whatsoever he penned, he never blotted out a line. My answer hath been, Would that he had blotted out a thousand ! Which they thought a malevolent speech. I had not told posterity this, but for their ignorance, who chose that circumstance to commend their friend by, wherein he most faulted ; and to justify mine own candor: for I loved the man, and do honor his memory, on this side idolatry, as much as any. He was, indeed, honest, and of an open and free nature ; had an excellent fantasy, brave notions, and gentle expressions ; wherein he flowed with that facility, that sometimes it was necessary he should be stopped." It may be doubted whether "old Ben Jonson" would have made the best brakeman to regulate the velocity of the Shakspearean train. It is natural to wish that the indelicacies which pollute the pages of the dramatist could be forever expunged ; yet he was purity itself, compared with most of his contemporaries, or even as contrasted with the grossness of the "yellow-paper literature," which disgraces this present age of boasted improvement and refinement. Singular as the fact may seem, despite his condescensions to the vulgar taste, the ethics of Shakspeare are of an elevated stamp. A British missionary at Benares reports, that there is an English college there, supported by the East India Company, from which all Christian books are carefully excluded. And yet one of the pupils boasted to him, that he had learned the doctrine of the atonement, and other prominent teachings of the gospel, out of the plays of Shakspeare. The theatre-going people affect to lament, that the "legitimate dramas" of their great master cannot keep their place upon the stage. The reason is obvious ; — they are too exalted to suit the fancy of the "pit and galleries ;" and if they were not, they are far more adapted to be read than enacted. Alas, that they are not adapted to be read in the family circle !

HUME'S HISTORY OF ENGLAND. — A new edition of this standard work, issued by Phillips, Sampson, and Company, seems to be called forth by the recent publication, by the same firm, of a neat edition of Macaulay, uniform with this of Hume. This is rather a singular relation of the two histories ; for though Macaulay continues the history of England from the point where Hume leaves off, the latter is a stiff tory and infidel, while the other is a staunch whig and state-church Christian. They have nothing in common, but their eloquence ; and this is of a different character in the two. It is certainly noticeable, that the popularity of Hume should still continue, notwithstanding the great change of public sentiment as to the character of political parties in England during the seventeenth century. On the restoration of the Stuarts, in 1660, it became impossible to tell the truth about the Puritans. If any historian had attempted it, it would have been no better than thrusting his neck into a halter. Cringing court-writers flattering for a pension, and insolent cavaliers railing for revenge, had the telling of the story of Cromwell and the Puritans. And when the final expulsion of the Stuarts, in 1688, might have allowed the truth to speak freely once more, nearly all who had known and revered the heroes of the Commonwealth were dead ; and

new political excitements of the most intense character long absorbed the public attention. Thus the fame of the Puritans continued to be dimmed by the clouds of prejudice and calumny; till now, within a very few years, those mists have been swept away by the strong breath of liberal inquiry; and the reputation of Cromwell and his fellows shines all the brighter for that unrighteous obscuration.

On the whole, it is somewhat surprising that Hume, with his blind and bitter antipathy to Puritanism,—the “highest style” of that Christianity he hated,—should have accorded to it the exalted merits he has mingled with his ridicule; and that he should acknowledge that “the precious spark of liberty had been kindled by the Puritans alone,” and that it is to them that “the English owe the whole freedom of their constitution.” It is easy to see why he jeers at them as sour and precise. He once remarked, “that he never knew a devout man, who was not a gloomy man.” On hearing of this saying, good bishop Horne observed, “that Mr. Hume doubtless stated his own experience correctly; for it was enough, at any time, to make a devout man feel gloomy, to fall into the company of such a blasphemer.”

THE BUCKMINSTERS.—Joseph Buckminster, D. D., was a sound and orthodox divine, a right holy man, who was pastor of the church in Portsmouth, N. H., where he died in 1812. Joseph Stevens Buckminster, his son, was a young minister of the rarest and most engaging qualities; but who was far gone in defection from the pure faith of his fathers. He died also in 1812, one day before his father. Their memoirs have recently been published by one of the family, Mrs. Lee, whose sympathies are altogether with her brother Joseph, rather than with her father, the Doctor. It appears that the heart of the pious father was well-nigh broken by the preferences of his darling son for Unitarianism, and that he earnestly dissuaded the wayward and talented youth from entering the ministry with the views he held. And when he, with sad misgiving, preached at the ordination of his son, over the Brattle Street Church in Boston, in 1805, he did not fail to remind that son, that “he had presented him at the baptismal font, and washed him in the name of the sacred Trinity.”

This ordination took place at the time when Unitarianism was working in concealment, at Boston and Cambridge, sowing its tares while men slept. This course, so contrary to the frankness and sincerity of Christianity, so opposite to the boldness and integrity of apostles and martyrs, is a deep and lasting stigma upon the early reputation of American Unitarianism. The charge, indeed, is repelled with great acrimony by the apologists for Unitarianism; but it is amply substantiated by the testimony of their own writers. Nay, sometimes the charge is proved in the very publication that repudiates it with indignation. Thus the last Christian Examiner, in a review of the Memoirs of the Buckministers, speaks of this dishonorable charge, of intentional concealment of religious opinions on the part of the earlier Unitarian clergymen, as a “railing accusation,” destitute of justice and decency. And yet, in a postscript to that review, from the pen of the celebrated Unitarian champion, Mr. Andrews Norton, he fully substantiates that same railing accusation.

Speaking of the controversy excited by that outrage against honesty and justice, the election of Dr. Ware to the Hollis professorship of divinity, in 1805, Mr. Norton says, that "the controversy which followed was not managed with extraordinary ability by the liberal party. Through the influence of many causes which rendered the fact natural and excusable, members of that party *were not sufficiently explicit in the avowal of their opinions*; there was a tendency among them to represent themselves as not essentially disagreeing with their opponents." To shew that he is not talking at random, this Mr. Norton says: "The prestige of Orthodoxy continued very powerful, and there were many whose own opinions would have borne no severe test, who yet shrank from any direct opposition to it. I cannot fix the precise date, but it was after 1805, that I was informed by a young minister, that, on his professing his disbelief of the Trinity, he was told by one of the most distinguished clergymen of Boston, and a most liberal-minded man, that he had better not publicly avow it." In 1812, Mr. Norton commenced the publication of the General Repository, in which he openly assailed the doctrines of Orthodoxy. He says: "The publication of the Repository soon failed for want of support. It was too bold for the proper prudence, or the worldly caution, or for the actual convictions, of a large portion of the liberal party." When, the next year, a recommendation of it was published, it bore only the names of laymen. "It was not thought advisable that any clergyman should sign it."

After this, it would seem useless for Unitarians to attempt to absolve the patriarchs of their sect from the ignominy attached to a want of moral courage, and to an excess of duplicity, in the early propagation of their doctrines. Let this conduct be palliated and extenuated to the utmost possible extent; and it will still remain a deep stain upon their names and memories.

THE SECOND CHURCH IN BOSTON.—The splendid edifice so lately erected for this ancient congregation, once sound and strong in the faith, has, through the decay of that society, been sold for debt. It has been purchased by the Methodists, who occupy it for their worship. The decay of the original church is, doubtless, to be ascribed to its sad spiritual declension from the faith of the Puritan founders, both as to form and spirit. Is not this result a practical repetition and accomplishment of our Saviour's words?—"Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." May the present occupants of that costly temple ever remember the lesson to be learned from the fate of their predecessors, lest the Lord should yet again "let out his vineyard to other husbandmen, which shall render him the fruits in their seasons."

ANDOVER SEMINARY.—The warmest friends of this noble institution could scarce ask for any thing beyond what was afforded them, at its recent anniversary. Criticism was well nigh cheated out of its chance to complain; and had little to find fault with, but the want of faults. The orthodoxy and oratory were quite unexceptionable; and

the efforts of the speakers gave promise that they would be able ministers of the New Testament. Occasional visitors to such a scene cannot but be deeply impressed with the importance of cherishing ardent piety among those who are pursuing their studies with a view to the ministry of reconciliation. Without this fervency of spirit, all that they acquire may prove a curse, rather than a blessing, to themselves and to the church of God. There is much force in the caution given by Mr. Bayne to Dr. Ames, when that much-suffering Puritan was flying into Holland: "Beware of a strong brain and a cold heart!" Such ill-omened conjunctions forebode nothing but disaster. There is need of the most diligent use of the means for stirring up the fading coals of religious affection; for men's hearts, "by nature cold in goodness, will burn no longer than they are blown."

MEETING OF THE AMERICAN BOARD.—The lovely village of Pittsfield, which, as a well-watered garden of the Lord, shews even more of moral beauty than of natural, has been the seat of one of the most delightful convocations that the people of God have known for many years. This is the more worthy to be noticed, because there was an expectation abroad, that the occasion would be disturbed by strong debates on "agitating questions." Very many stayed away, under the influence of this apprehension. But the clouds, which from afar looked so dark and threatening, were all at once dispersed; and the Sun of righteousness shone forth with mellowing fervor, and with healing beams. It was wonderful to see the heavens, which had so long been gathering blackness, become so calm and clear. We cannot explain the happy change on any supposition, except that it was in answer to prayer. We believe it to be the conviction of the multitudes who took sweet counsel together over the cause of missions, that they had never witnessed a more delightful meeting of the Board.

ORDINATIONS.

Aug. 15. Mr. Garland, Bethel, Me.
Sep. 5. Mr. Solomon P. Fay, Hampton, N. H.
" " Mr. C. M. Cordley, Hopkinton, N. H.

INSTALLATIONS.

Aug. 16. Rev. J. C. Thacher, Middleboro, Four Corners, Mass.
" 22. Rev. John Storrs, Winchendon, Mass.
" " Rev. Chauncey Goodrich, Watertown, Con.
" 28. Rev. Wm. T. Savage, Franklin, N. H.
Sept. 7. Rev. Alfred E. Ives, Deerfield, Mass.

DEATH OF MINISTER.

Aug. 29. Rev. Ethan Smith, Boylston, Mass., æ. 86.

SPECIAL NOTICE.

THE subscribers feel it to be of great importance, that there should emanate from this city, a periodical like the **CHRISTIAN OBSERVATORY**, devoted to the interests of sound doctrine and practical piety. It will be seen, that, under the new arrangements for conducting it, several of our number, including the former Editor of the work, have assumed the direct responsibility of the editorial department. The others stand ready to afford them all the countenance and aid in their power. And we hereby invite the co-operation of our brethren in New England and elsewhere, in promoting the circulation of the **OBSERVATORY**, and rendering it all that can be desired as an organ of general communication with the public. We live in a day of great excitements, novel speculations, and surprising changes, fitted to awaken our fears as well as our hopes, and calling for the utmost vigilance and activity on the part of the friends of religion, to check every evil tendency, and to favor all the better developments of the times. It is our hope, that this publication, by the strenuous support of our brethren in the ministry and the Churches, may prove a strong defence of the truths we love, and a permanent depository of such historical facts and spirited reasonings as will afford a powerful support to orthodox Congregationalism, in its simple, spiritual and scriptural belief and order.

Boston, Dec. 4, 1848.

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CHRISTIAN OBSERVATORY.

THE Publishers of the CHRISTIAN OBSERVATORY take great pleasure in announcing to the subscribers for that work, and to the public at large, that they have made arrangements to carry it on with increased efficiency and strength. At a meeting of ministers such as could be conveniently assembled, the opinion was unanimously expressed, that the work must go on under such auspices as should ensure it a vigorous support, and render it, as far as may be, an accredited organ for that portion of the religious community which may be interested therein. The following gentlemen were appointed to take the editorial charge of the work: Rev. N. Adams, D. D., Rev. J. A. Albro, D. D., Rev. E. Beecher, D. D., Rev. E. N. Kirk, Rev. A. W. McClure, Rev. W. A. Stearns, and Rev. A. C. Thompson.

These gentlemen have accepted the duty, and have made such a distribution of the labor, as to divide it equally among them, and ensure from each his appropriate share of effort. This arrangement, therefore, being by no means nominal, will bring into the pages of the OBSERVATORY a rich variety of gifts and talents for the edification of its readers. Under these circumstances, the Publishers again offer it to the cordial patronage of the friends of a sound evangelical literature, and of the principles of the honored puritan fathers of New England.

The Publishers solicit the aid of Pastors of Churches, as indispensable to the success of the work. From a desire to favor them as a class, it is furnished to ministers on terms far below what could be afforded, but for the hope of their active support. If each of the five hundred ministers to whom it is sent were to interest himself so far as to obtain for us at least one subscriber, we should feel it as a reciprocating favor, and regard it as the most useful and gratifying of the agencies employed in our behalf.

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VOLUME THIRD.

All new subscribers, paying in advance, may have the first and second volumes, neatly bound in cloth, for one dollar a volume. As we shall hereafter print no more copies than are wanted for actual circulation, we shall not, in future, be able to furnish any back volumes except the first and second as above mentioned.